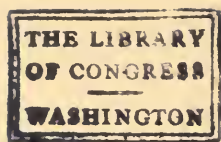


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JOSEPH SMITH.
The Mormon Prophet.



██████████
HYRUM SMITH.

ASAHEL SMITH OF TOPSFIELD, WITH SOME
ACCOUNT OF THE SMITH FAMILY.

BY JOSEPH F. SMITH, JR., OF SALT LAKE CITY, UTAH.

In looking over the early history of the United States, one cannot help but see the truthfulness of the words of the Apostle Paul, that "the powers that be are ordained of God." I firmly believe that through the inspiration of the Lord the first settlers of America were moved upon to take up their journey from the old world and make their homes in this land of freedom. Generally they were of humble birth, yet honest, industrious and brave; men, such as the Lord would choose to cope with the many problems which are always to be met and overcome in the settlement of a new country or in the framing of a new nation.

Among these early settlers was a Robert Smith who immigrated in the year 1638. Beginning life in the new world in a humble way he gradually won the esteem of his neighbors, and through his industry and integrity was able to gather around him some of the comforts of life. He married a Mary French and moved to that part of Rowley, in Essex County, which afterward became the township of Boxford, where he purchased two hundred eight acres of land. Robert was known among his neighbors as a quiet unassuming man, devoted to the welfare of the settlement, and was ever ready to lend a helping hand to the needy. He was the father of ten children, namely: Thomas; Mary, born October 28, 1658, married John Towne; Phebe, born August 26, 1661, married Jacob Towne; Ephraim, born October 29, 1663, married

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Mary Ramsdell; Samuel, born January 26, 1666, married Rebecca Curtis; Amye, born August 16, 1668, married Joseph Towne; Sarah, born June 25, 1670, died August 28, 1673; Nathaniel, born January 29, 1674, married Rebecca Symonds; Mariah, born December 18, 1677, married Peter Shumway. In his will dated August 7, 1693—twenty-three days before his death—Robert appointed his wife Mary and third son, Samuel, his executors. Later by request of his mother and the children, Samuel became the sole administrator of his father's estate. He received a letter of administration from Judge Jonathan Corwin, October 3, 1698.

After the estate was divided, Samuel moved from Boxford to Topsfield where he became an influential member of society and held several offices of trust. He married Rebecca, daughter of John Curtis, January 25, 1707. He is sometimes credited with a previous marriage, but whether this is the same Samuel has not been proved with any degree of certainty. The children of Samuel and Rebecca were: Phebe, Mary, Samuel, Rebecca, Elizabeth, Hephzibah, Robert, Susannah and Hannah. His son Samuel was born January 3, 1714, in Topsfield. He married (first) Priscilla Gould, daughter of Zaccheus Gould of that village. Their children were: Priscilla, Samuel, Vashti, Susannah, and Asahel. After the death of his wife, Samuel married (second) Priscilla Gould, a cousin to his first wife. Samuel was a very prominent man in the community and served the people the greater part of his life. Among the many positions he held are the following:—He was grand jurymen in 1760; in 1770, road supervisor; in 1779, 1780, 1783, 1784, and 1785 he was on the committee of safety; from 1771 to 1777 and in 1781 and 1782 he was assessor and selectman in Topsfield, declining the honor in 1783; he was moderator in 1758, 1759, 1760, 1762, 1764, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1778, 1779, 1780, and 1783; recog. of debts in 1777, 1778, 1779, 1780, 1782 and 1783; representative to the General Court (H. of R.) in 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1772, 1777, 1778, and 1781; town clerk in 1774, 1776 and 1777; delegate to the Provincial Congress at Concord, October 11, 1774 and again January 19, 1775 and he was on the tea committee (chairman) in 1773. He was

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best known as "Captain" Samuel Smith, receiving his military title from service in the militia.

He died November 14, 1785, leaving an estate valued at £544-12-8. The Salem Gazette of November 22, 1785, in recording the fact of his death made mention of him in the following worthy terms:

"Died.—At Topsfield, on Monday the 14th instant, Samuel Smith, Esq., aged 72.—So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity.

"The memory of the Just is blessed."

Asael, son of Samuel, was born in Topsfield, March 7, 1744. His mother died shortly after his birth and he was left in the care of his father's second wife, Priscilla. The greater part of his early life was spent in Topsfield. February 12, 1767, he married Mary Duty, of Windham, New Hampshire, and took up his residence in that place about the year 1772. From there he moved to Dunbarton and from there he went to Derryfield, now the city of Manchester.

During the Revolution he followed the example of his worthy father and cast his lot on the side of the patriots, serving in the American army during the war. After the death of his father, in 1785, Asael returned to Topsfield again to make his home on the paternal estate. He lived in the old home about one mile north of the town, where a number of his children were born, notably, Joseph, father of the "Mormon" Prophet. It is doubtful if Asael would have again left the place had he not aroused the prejudices of his neighbors. He was a man of very liberal views, with thoughts in advance of his time. He was noted for having opinions of his own which he would not yield to bigotry nor opposition. Some of his children were baptized in the Congregational church at Topsfield; but in his own religious views he was somewhat of a Universalist, and held to the truths that in America, all

men should have free and equal religious liberty. It is commonly reported in the family that he brought the ill-will of his neighbors upon his head because of his too liberal religious views. It is well known that he was open and explicit and always expressed his honest opinions whether they were in accord with prevailing views or not.

It has been said of him that one of his shoulders was higher than the other, but this is a mistake. He was not deformed in any way, but while a small child his neck was severely burned which caused the cords to contract, making his neck stiff; and from this he received the undignified nickname of "Crook-neck" Smith, a term applied to him by his opposers. Nehemiah Cleaveland, in his address delivered at the two-hundredth anniversary of the incorporation of Topsfield, speaking of Asael, said: "He was so free in his opinions on religious subjects that some regarded his sentiments as more distorted than his neck." But fortunately some of his writings in which he expressed his views have been handed down to us, and although his religious opinions were not always in accord with public opinion or belief, yet he was honest in his convictions and held aloof from all denominations simply because he could not reconcile their teachings with the Scriptures and his reason. In the spring of 1791 he removed from Topsfield never to return, and again took up his abode, temporarily, in the "Granite State," afterwards moving to Tunbridge in Vermont.

Asael was somewhat gifted with the pen and did considerable writing in his day. He was affable in manner, possessing a quaint and genial humor and a fund of anecdote. While living in Topsfield he thus expressed to the selectmen the amount and nature of his taxable property:—

"I have two poles tho' one is poor,
I have three cows & want five more,
I have no horse, But fifteen sheep,
No more than these this year I keep,
Steers, that's two years old, one pair,
Two calves I have, all over hair,
Three heffers two years old, I own
One heffer calf that's poorly grone,

My Land is acres Eighty two
Which sarch the Record youle find true,
And this is all I have in store,
I'll thank you if youle Tax no more.

ASAEL SMITH."

The following is an extract from one of his letters, written after his departure from Topsfield, to a friend in that town :

"For my part I am so willing to trust the government of the world in the hands of the Supreme Ruler of Universal Nature, that I do not at present wish to try to wrest it out of His hands, and I have so much confidence in His abilities to teach our Senators wisdom that I do not think it worth while for me to interpose from the little stock of knowledge that He has favored me with, in the affair, either one way or the other. He has conducted us through a glorious Revolution and has brought us into the promised land of peace and liberty; and I believe that He is about to bring all the world in the same beatitude in His own time and way; which, although His way may appear never so inconsistent to our blind reason, yet may be perfectly consistent with His designs. And I believe that the stone is now cut out of the mountain, without hands, spoken of by Daniel, and has smitten the image upon his feet, by which the iron, the clay, the brass, the silver and the gold, (viz.) all the monarchical and ecclesiastical tyranny will be broken to pieces and become as the chaff of the summer thrashing floor; the wind shall carry them all away, and there shall be no place found for them."

But perhaps the sentiments and character of the man are best depicted in his address to his family which is here produced in full:—

"A few words of advice which I leave to you, my dear wife and children, whom I expect ere long to leave :

My Dear Selfs—I know not what leisure I shall have at the hour of my death to speak to you, and as you all know that I am not free in speech, especially when sick or sad; and therefore now do speak my heart to you, and would wish you

to hear me speaking to you as long as you live (when my tongue shall be mouldered to dust in the silent tomb) in this my writing which I divide among you all.

And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you and not to leave you nor forsake you, or never suffer you to leave nor forsake Him, nor His ways. Put your whole trust solely in Him, He never did nor never will forsake any that trusted in Him. One thing, however, I would add, if you should marry again, remember what I have undergone by a stepmother, and do not estrange your husband from his own children or kindred, lest you draw on him and on yourself a great sin. So I do resign you into the everlasting arms of the great Husband of husbands, the Lord Jesus Christ.

And now my dear children let me pour out my heart to you and speak first to you of immortality in your souls. Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point be serious. Do all to God in a serious manner; when you think of Him, speak of Him, pray to Him, or in any way make your addresses to His great Majesty, be in good earnest. Trifle not with His name nor with His attributes, nor call Him to witness to any thing but is absolute truth; nor then, but when sound reason on serious consideration requires it. And as to religion, I would not wish to point out any particular form to you; but first I would wish you to search the Scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward formalities, or in the hidden man of the heart; whether you can by outward forms, rites and ordinances, save yourselves, or whether there is a necessity of your having help from any other hand than your own. If you find that you stand in need of a Savior, Christ saith: 'Look unto me and be ye saved all ye ends of the earth;' then look to Him, and if you find from Scripture and sound

reason that Christ hath come into the world to save sinners, then examine what it was that caused Him to leave the center of consummate happiness to suffer as He did—whether it was to save mankind because they were sinners and could not save themselves; or, whether He came to save mankind because they had repented of their sins, so as to be forgiven on the score of their repentance. If you find that He came to save sinners merely because they were such, then try if there is any other so great that He cannot save him; but mind that you admit no others as evidences but the two that God hath appointed, viz., Scripture and sound reason. And if these two witness that you are one whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you and hath furnished you with a better nature than others; and that consequently, He is not just to all mankind. But if these two witnesses testify to you that God is just to all and His tender mercies are over all His works; then believe them, and if you can believe that Christ came to save sinners and not the righteous Pharisees, or self-righteous; that sinners must be saved by the righteousness of Christ alone, without mixing any of their own righteousness with His, then you will see that He can as well save all as any. And there is no respect of persons with God, who will have all mankind to be saved and come to the knowledge of the truth, viz., ‘that there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.’ And when you believe this you will enter into His rest, and when you enter into His rest you will know what that rest is, and not before. And having gotten this evidence that God is true, be still adding to your evidence and enjoy your present assurance. Do all to your God as to your father, for His love is ten thousand times greater towards you than ever any earthly father’s could be to his offspring.

In the next place strive for those graces, most which concern your places and conditions and strive most against those failings which most threaten you. But above everything avoid a melancholy disposition, that is a humor that admits of any temptation and is capable of any impression and dis-

temper; shun as death this humor which will work you to all unthankfulness against God, unlovingness to men and unnaturalness to yourselves and one another.

Do not talk and make a noise to get the name of forward men, but do the thing and do it in a way that is fair and honest, which you can live and die by and rise and reign by; therefore, my children, do more than you talk of, in point of religion; satisfy your own consciences in what you do; all men you shall never satisfy, nay, some will not be satisfied though they be convinced.

As for Your Calling—Any honest calling will honor you if you honor that. It is better to be a rich cobbler than a poor merchant; a rich farmer than a poor preacher; and never be discouraged though sometimes your schemes should not succeed according to your wishes.

Persevere in the way of well-doing and you may hope for success. For myself (who had never your parts nor helps), I never found anything too hard for me in my calling, but discouragement and unbelief. If I was discouraged and did not believe I could do a thing, I never could; therefore, when you think anything is too hard for you, do not undertake it.

As to Your Company—Abandon all infectious, self-serving companions; when once you have found them false, trust them no more. Sort with such as are able to do or receive good. Solomon gives you the best counsel for this in many places. Read the Proverbs and remember him in this. Forsake not an old friend; be friendly and faithful to your friends. Never trouble nor trust friends unless there be a necessity, and lastly be long in closing with friends and loth to lose them upon experience of them.

As to Your Marriages—I do not think it worth while to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

But for Your Children—Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education; if nature hath made no difference do you make none in your affections, countinances nor portions; partiality this way begets envy, hatred, strife and contention.

And as for Yourselves Within Yourselves—My desire hath

been to carry an even hand towards you all and I have labored to reduce you as near as I could, all circumstances considered, to an equality; and, therefore, my last request and charge is, that you will live together in an undivided bond of love. You are many of you, and if you join together as one man, you need not want anything. What counsel, what comfort, what money, what friends may you not help yourselves unto, if you will all as one contribute your aids.

Wherefore, my dear children, I pray, beseech, and adjure you by all the relations and dearness that hath ever been betwixt us and by the heart-rending pangs of a dying father whose soul hath been ever bound in the bundle of life with yours, that you know one another. Visit as you may each other. Comfort, counsel, relieve, succor, help and admonish one another; and, while your mother lives, meet her, if possible, once every year. When she is dead, pitch on some other place, if it may be your elder brother's house; or if you cannot meet, send to and hear from each other yearly and oftener if you can; and when you have neither father nor mother left, be so many fathers and mothers to each other, so you shall understand the blessings mentioned in the 133 Psalm.

As to Your Estates—Be not troubled that you are below your kindred; get more wisdom, humility and virtue and you are above them, only do this. Deal with your hearts to make them less; begin low, join together to help one another; rest upon the promises which are many and precious this way. Love mercy and have mercy on yourselves and one another, and I know, I know, I say and I am confident in it, that if you will trust God in His own way He will make comfortable provisions for you. Make no more objections but trust Him.

For the public—Bless God that you live in a land of liberty and bear yourselves dutifully and conscionably towards the authority under which you live. See God's providence in the appointment of the Federal Constitution and hold union and order precious jewels. And for the church of Christ; neither set her above her Husband nor below her children; give her that honor, obedience and respect that is her due. And if you will be my children and heirs of my

comfort in my dying age, be neither anothers nor factions of any party or faction or novelty; it is true that this is not a rising way, but it is a free, fair, comfortable way for a man to follow his own judgement without wavering to either hand. I make no doubt but you will hear divers opinions concerning me both before and after I shall sleep in silence; but do not be troubled at that. I did what in my circumstances seemed best for me for the present; however, the event hath not in some points answered my expectations; yet I have learned to measure things by another rule than events and satisfy myself in this that I did all for the best as I thought, and if I had not so much foresight as some others I cannot help it.

Sure am I, my Savior, Christ, is perfect, and never will fail in one circumstance. To Him I commit your souls, bodies, estates, names, characters, lives, deaths and all, and myself, waiting when He shall change my vile body and make it like His own most glorious body. And wish to leave to you everything I have in this world but my faults, and them I take with me to the grave, there to be buried in everlasting oblivion; but leaving my virtues, if ever I had any, to revive and live in you, Amen; so come Lord Jesus; come quickly, Amen.

The above was written April 10, 1799, and left for my dearly beloved wife and children to view after my decease."

The original copy of this article, which is in a well preserved condition, is now in the possession of the Smith family. It was read and well understood by Asael's family many years before his death and no doubt had a great influence over them in their actions for good.

Asael was devotedly attached to his wife, his life-long companion, who survived him. The latter years of his life were spent at the home of his son Silas in Stockholm, St. Lawrence County, New York, where he died October 31, 1830, over 86 years of age. In stature he was tall, his body was well proportioned and powerful and he was capable of handling with ease two ordinary men.

Messrs Baskall & Boardmans Aile. Also Elizabeth
Clayton care of Mr Thomas Beardwood, Shopkeeper
At Baskall & Boardmans Mill, Tarrington, near
Needon, Dorsetshire. Brother Amos Fielding

will understand the particulars. This is a precedent,
that we cannot establish, therefore you will be

particular and keep this to yourself.

Joseph Smith
Trustee in Trust
Hyrum Smith,

The children of Asael and Mary were :

1

JESSE, born April 20, 1760, in Topsfield. When his father's family moved to the West, Jesse remained in Vermont. He married Hannah Peabody and had the following children :—

BENJAMIN, b. May 2, 1793.
 ELIZA, b. March 9, 1795.
 IRA, b. January 30, 1797.
 HARRY, b. April 1, 1799.
 HARRIET, b. April 8, 1801.
 STEPHEN, b. May 2, 1803.
 MARY, b. May 4, 1805.
 CATHARINE, b. July 13, 1807.
 ROYAL, b. July 2, 1809.
 SARAH, b. Dec. 16, 1812.

2

PRISCILLA, born in Topsfield, October 20, 1769; married John C. Waller, August 24, 1796. Their children were :—

CALVIN C., b. June 6, 1797.
 POLLY, b. Oct. 16, 1799; d. June 20, 1800.
 MARSHALL S., b. March 18, 1801.
 ROYAL H., b. Nov. 29, 1802.
 DUDLEY C., b. Sept. 29, 1804.
 BUSHROD, b. Oct. 18, 1806.
 SILAS, b. January 1, 1809.
 SALLY P., b. October 31, 1810.
 JOHN H., b. Sept. 9, 1812; d. Nov. 5, 1812.

3

JOSEPH, born in Topsfield, July 12, 1771. He moved with his father to Tunbridge, Orange County, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. In the year 1816, Joseph moved to the State of New York and settled in Manchester, Ontario County. While the family was living in New York, the Church of Jesus Christ

of Latter-day Saints was organized with six members on April 6, 1830, and Joseph Smith, Jun. was chosen as its President. This young man who, at this time, was but twenty-four years of age, is generally spoken of as the founder of "Mormonism", but the Latter-day Saints, or members of the Church of Jesus Christ, look upon him as an instrument in the hands of God in restoring to the earth the pure doctrines of ancient Christianity, and to them he is a Prophet in the fullest sense of the word, as Isaiah, Jeremiah, Daniel, etc., were to ancient Israel. His testimony is that through the power of God he was enabled to translate from golden plates, which were buried in the earth about the year 420 A. D., a history of the ancient inhabitants of America. This record is now known as the Book of Mormon; by the same power and authority the Church of Jesus Christ was organized with the same officers, gifts and blessings which characterized the Church in the days of the Apostles.

Joseph Smith, Sen. was the first to accept the testimony of his son and in the year 1833 he was called to the office of Presiding Patriarch of the Church. He died in Nauvoo, Hancock County, Illinois, September 14, 1840, of consumption which was brought on through exposure and suffering during the mobbings and persecutions of his people. The Prophet Joseph and his brother Hyrum* (the latter succeeding his father as Patriarch), when under the protection of Governor Thomas Ford of Illinois and while waiting trial on the charge of treason, were murdered in Carthage jail, June 27, 1844, by a mob disguised with painted faces. For what reason these men were charged with treason has never been made clear, unless, according to the ruling of Judge Austin A. King, "they believed that the Kingdom of God would eventually be set up upon the earth and break in pieces all other nations, hence they were guilty of treason". The Church of Jesus Christ to-day numbers 300,000 souls.

Joseph (3) married Lucy, daughter of Solomon and Lydia Mack, January 24, 1796. Their children were:—

ALVIN, b. Feb. 11, 1798; d. Nov. 19, 1824.

HYRUM, b. Feb. 9, 1800; d. June 27, 1844.

*Grandfather of the author.

SOPHRONIA, b. May 16, 1803.

JOSEPH (Mormon Prophet), b. Dec. 23, 1805; d. June 27, 1844.

SAMUEL HARRISON, b. March 13, 1808; d. July 30, 1844.

EPHRAIM, b. March 13, 1810; d. March 24, 1810.

WILLIAM, b. March 13, 1811.

CATHERINE, b. July 8, 1812.

DON CARLOS, b. March 25, 1816; d. Aug. 7, 1841.

LUCY, b. July 18, 1821.

4

ASAEL, born May 21, 1773, in Windham, Rockingham County, N. H. He married Elizabeth Shellenger, March 21, 1802. In 1809 he settled in Stockholm, St. Lawrence County, N. Y., and in 1836 removed to Kirtland, Ohio. He accepted the mission of his nephew, Joseph, and became a member of the "Mormon" Church in 1835. From that time his life was spent in the ministry. He died July 21, 1848, at Iowaville, Wapello County, Iowa, while on his way to the Rocky Mountains. His son Elias, a pioneer of the West, became probate judge of Salt Lake County, Utah, in 1852 and served until 1882.

The children of Asael and Elizabeth Smith were:—

ELIAS, b. Sept. 6, 1804; d. June 24, 1888.

EMILY, b. Sept. 1, 1806; d. Aug. 11, 1893.

JESSE J., b. Oct. 6, 1808; d. July 1, 1834.

ESTHER J., b. April 20, 1810; d. Oct. 31, 1856.

MARY J., b. April 29, 1813; d. March 1, 1878.

JULIA P., b. March 6, 1815.

MARTHA, b. June 9, 1817.

SILAS, b. June 6, 1822; d. June 11, 1822.

5

MARY, born June 4, 1775, married Isaac Pierce; their children were:—

EUNICE, b. April 29, 1799.

MIRANDA, b. June 17, 1803.

HORACE, b. June 8, 1805.

JOHN S., b. March 6, 1807.

SUSAN, b. June 20, 1809.
 MARY, b. April 25, 1811.
 LAURA, b. Feb. 8, 1814.
 ELIZA A., b. Sept. 2, 1817.

6

SAMUEL, born Sept. 15, 1777, married Frances Wilcox in February, 1816. He died in March, 1830. His children were:—

CHARLES, b. April 17, 1817.
 LAURA, b. 1819.
 HORACE J.
 ELIZABETH.
 SARAH.

7

SILAS, born October 1, 1779, died September 13, 1839, married, first, Ruth Stevens, January 29, 1805, by whom he had the following children:—

CHARLES, b. Nov. 11, 1806; d. May 7, 1809.
 CHARITY, b. April 1, 1808.
 CURTIS S., b. Oct. 29, 1809; d. Sept. 23, 1861.
 SAMUEL, b. Oct. 3, 1811; d. March 7, 1826.
 STEPHEN, b. June 8, 1815.
 SUSAN, b. Oct. 19, 1817.
 ASAEL, b. Oct. 12, 1819; d. May 15, 1834.

He married, second, Mary Aikens. Their children were:—

SILAS SANFORD, b. Oct. 20, 1830.
 JOHN A., b. July 6, 1832; d. in 1838.
 JESSE NATHANIEL, b. Dec. 2, 1834.

Silas served during the war of 1812-15 as a captain of militia. In the summer of 1835 he was baptized by his nephew Hyrum Smith and became a member of the Church of Jesus Christ ("Mormon"). He moved to Pittsfield, Illinois, in the year 1838, where he died the following year nearly 60 years of age.

8

JOHN, born July 16, 1781, in Derryfield (Manchester), Rockingham County, N. H. In 1815 he married Clarissa Lyman by whom he had three children, George Albert, born June 26, 1817, died Sept. 1, 1875; Caroline, born June 6, 1820, and John Lyman, born Nov. 17, 1823. He joined the "Mormon" Church in 1832 and became one of its most active workers. He was one of the pioneers of the West, having crossed the plains from Nauvoo, Illinois, to the Great Salt Lake by ox team in the year 1847. He died in Salt Lake City, Utah, May 23, 1854. His son, George A., was one of the most renowned leaders of the "Mormon" Church.

9

SUSANNAH, born May 18, 1783.

10

STEPHEN, born April 23, 1785; died April 23, 1802.

11

SARAH, born May 16, 1789, married Joseph Sanford, Oct. 15, 1809. She died May 27, 1824. Their children were:—

MARTIN, b. Sept 24, 1811; d. Nov. 24, 1817.

CHARLOTTE, b. March 4, 1814.

WM. WALLACE, b. June 13, 1816.

JOHN LYMAN, b. May 20, 1818.

THE BOARDMAN FAMILY IN TOPSFIELD.

BY MISS H. ROSA TOWNE.

Among the emigrants mentioned in the early records of Ipswich, there were two bearing the surname Boreman. Thomas seems to have been the first to come, and he made his permanent home there, becoming the ancestor of the Boardmans in this vicinity. In a few years he was followed by Samuel, who made a short stay in Ipswich, and finally settled in Wethersfield, Connecticut.

The relation these two men bore to each other, and the place in the mother country from which they came to make their homes on these shores, have recently been found by one* of the descendants of Samuel, who went to England for this purpose.

Samuel had received a letter from his mother in England soon after his settlement in Wethersfield, and this had been preserved as a sacred relic, and handed down from one generation of his descendants to another unto the present day. This letter had become somewhat obliterated by age, and only the last letters of the name of the town could be deciphered, but this gave a clue, by which, after much work and trouble, the place was found.

It was learned that Thomas and Samuel were cousins, and their home in England was Claydon, situated in the northern part of the County of Oxford.

The first known ancestor of Thomas and Samuel is William Boreman, who was living, 1525, in Banbury, an important place a few miles south of Claydon, as many things seem to

*See Boardman Genealogy by Miss Charlotte Goldthwaite.

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